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A LIFE OF JOHN COSIN, BISHOP OF DURHAM, 1660-1672. P. H. OSMUND.  
A. R. Mowbray & Co. 1913. Pp. xii, 376. 8s. 6d.

Peter Smart, maintaining the Low Church side in a sermon against John Cosin and other High Churchmen, accused them of "altar decking, cope wearing, organ playing, piping and singing, crossing of cushions and kissing of clouts, oft starting up and squatting down, nodding of heads, and whirling about till their noses stand eastward, setting basons on the altar, candlesticks and crucifixes, burning wax candles in excessive number when and where is no use of lights; and, what is worst of all, gilding of angels and garnishing of images, and setting them aloft." Cosin liked these things as much as Smart disliked them. He suffered for these preferences when the Puritans came to power, being driven into exile in France, where he served as an English court-chaplain, with little appreciation and less salary. His biographer recalls the sufferings of the Anglican clergy during that period. They were worse, he says, than those which were afterwards the lot of the Nonconformists, and help to explain the energy with which the Puritan parsons were evicted at the Restoration.

Cosin came back less disposed than ever to conciliate those with whom he disagreed, and against all compromise with Presbyterians. He is a type of the honest, dogmatic, overbearing, conscientious prelates, who by their stiff, unimaginative partisanship made dissent so considerable a factor in the religious life of England.

He was a leader in the liturgical revision which made the Prayer Book of 1662, and he composed the first of the two Ember Collects, the Collect for the Third Sunday in Advent, for St. Stephen's Day, for the Sixth Sunday after Epiphany, and for Easter Even. It is pleasant to find in these devout prayers the heart of the man, which was hidden from many of his contemporaries under his thick ecclesiastical cloak.

GEORGE HODGES.

EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE.

RELIGION AND FREE WILL. W. BENETT. The Clarendon Press. 1913.  
Pp. 345. 7s. 6d.

This book is original, and so suggestive and so condensed in its manner of expression that any short report, even though prepared with care, can hardly avoid being to some extent unfair. It is probably the ablest pragmatic defence ever made of the view that religion is